THE

PROTESTANT EPISCOPAL PULPIT.

SERMON BY THE REV. JOHN FREDERICK SCHROEDER, M. A.

VOL. III.] JUNE, 1833. [NO. VI.

THE MOTIVE AND POWER OF THE GOSPEL IN THE WORK OF MISSIONS:

A Sermon,

In behalf of the New-York Protestant Episcopal City-Mission, preached to the friends of the institution, in the Mission-Church of the Holy Evangelists, March 31, 1833,

BY THE REV. J. F. SCHROEDER,

AN ASSISTANT MINISTER OF TRINITY CHURCH, IN THE CITY OF NEW-YORK.

2 Cor. v. 14.—"*The love of* CHRIST *constraineth us.*"

THE motive and power of the Gospel, are the particulars included in these words. They present an interesting subject, not unsuitable to the occasion which has brought us hither. It is our professed object, my mission friends, to advance GOD'S kingdom upon earth, and his eternal glory in the highest. We feel, that he alone is able to implant the motive, and display the power, by means of which this work may be achieved. O touch, then, our hearts, Eternal Spirit, with thy quickening influence! O enliven our energies! And in all that is connected with our mission, may our inspired motto ever be, "THE LOVE OF CHRIST CONSTRAINETH US!"

I. In the discoveries which are made, throughout the inspired volume of GOD'S revelation, there is no doctrine to be compared with that which tells us of CHRIST'S boundless love. The radiant heaven of divine truth exhibits indeed many stars, but only this *one sun of righteousness.*

The plan of our salvation through the love of JESUS, is an affecting picture, that appeals to the tenderest sympathies of our hearts.

For our sake, the only-begotten of the Father leaves his throne on high. For our sake, he becomes incarnate, and is

heralded at his birth by choirs of angels, proclaiming, "Glory to GOD in the highest, and on earth peace, good will toward men." From Bethlehem to Calvary, from the manger even to the cross, in every step of his most holy life there is a winning pathos. As he grows in wisdom and in stature, we see him do thy will, O GOD. Baptized in Jordan, — baptized of water and of the Spirit, he enters on his great mission to save souls. Amid signs and wonders, he is GOD *manifest in the flesh.* He appoints his ministry; he opens on the world a new era of divine grace. But he is despised and rejected; he is a man of sorrows; in Gethsemane, he tastes his cup of anguish; he is betrayed, condemned, and numbered with transgressors; he is mocked, and smitten, and afflicted. Yet he opens not his mouth. He is led forth out of Jerusalem, as a lamb to the slaughter. There, on Calvary, behold him crucified, — his blood spilled, his body writhing in great torture, and his soul sorrowful even unto death. The accumulated sufferings which had awaited untold myriads, are at once laid on him, and he is wounded for our transgressions and bruised for our iniquities.

The throne of the MOST HOLY had long been intercepted by a dark, angry cloud, that hid GOD's face from us; a cloud, charged with mighty thunders and fierce lightnings, — the thunders of judicial wrath, and the lightnings of incensed indignation. Now all that wrath and indignation, concentrated in one bolt of vengeance, falls upon this SUBSTITUTE FOR SINNERS. Upon him is laid, at once, the iniquity of us all. The terrors of the cloud of wrath are all poured forth; and the fierce lightning flashes on the victim. All the weeping and the wailing in reversion for the whole race of man, is then borne, at once, by JESUS, in his own body on the cross. O was there ever sorrow like unto his sorrow! The sins of the whole world! Overwhelmed by the afflictive hiding of his Father's face, he utters a loud cry of bitterness, "My GOD, my GOD, why hast thou forsaken me!" It was a pang which he alone could bear. But he endures it for our sake, my brethren; and, when it was finished, in a convulsion of the elements he bows his head, and gives up the ghost.

Then all things in heaven at once wear a new aspect. The black cloud is dissipated. We may discern the throne of mercy, and, there seated, our reconciled Father in CHRIST JESUS, with his angelic throng of great and precious promises, all beckoning, and pointing, and entreating us, to look upon the "Lamb of GOD, that taketh away the sin of the world."

JESUS, my dear brethren, died for *you*. He expiated *your* guilt, by the precious blood of his atonement. GOD was thus *reconciled to you* as sinners; and he is now waiting, that you as sinners may become *reconciled to him*, through CHRIST. The pardon of sin, brethren, has been obtained, and may be appropriated by each one of you, through FAITH IN THE GREAT SACRIFICE. As sinners, you have but to accept the offered pardon, and to be justified and sanctified. Atonement has been made for the sins of the whole world, and of each one of you. GOD is propitiated, — reconciled unto us, through the death of his Son; and JESUS has become, to every one of you who will flee to him, a Saviour from the wrath to come, opening the kingdom of heaven to all believers.

Whatever spiritual blessings GOD can give, or man can ask, are to be found here. Of the vast circle of divine truth, the central point from which all its rays of glory emanate, is RECONCILIATION THROUGH THE BLOOD OF JESUS.

CHRIST redeemed us to GOD, when we were yet sinners. He found out a way of salvation for us; and now we may come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need. He has identified our salvation with his glory. Yes, brethren, his mediatorial work, the wonder of the higher orders of intelligences, is involved in the redemption of us sinners. And as he has procured your pardon, at so great a price, O how earnestly does he direct you to his cross, appealing to you, by his bitter agony and death, to come to him that you may obtain salvation! Well might an inspired servant of the Holy One exclaim, Such love *passeth knowledge;* for no seraph's wing can ever reach its elevation, and no cherub's voice can tell its deep counsels, — they are unsearchable.

The *mere story* of the Crucified has a distinctive charm, that can arrest men's thoughts and move their sympathies. But to discern in the manifestation of this love of CHRIST "the sacrifice, oblation, and satisfaction" made for sinners; to view the doctrine of a dying Saviour, as a constituent part of that mediatorial work in which are set forth to us the enormity of SIN, and the requirements of JUSTICE; to feel at heart the need of One to save, and that without a Mediator and Redeemer we must inevitably perish; to be convinced that there is *none other name given among men whereby we may be saved, but only the name of the* LORD JESUS CHRIST; to apprehend this truth, as it is in JESUS; to be touched with a deep feeling of contrition for sin, in view of the bitter sufferings of Him who died for us, — oh then it is, that an emotion is awakened, which is the essence of true Gospel faith.*

The believer's view of what his Saviour has done for him, is the spring and ruling principle of all his thoughts and his affections. Convinced that he is bought with a price, he lives not unto himself, but unto Him who died for him; and he adopts as his undeviating rule, The will of GOD in CHRIST JESUS concerning me.

This is the GOSPEL MOTIVE, my friends, which I would now preach.

II. WHATEVER VITALITY MAY BE DISCOVERED IN BELIEVERS, IS THE SURE RESULT OF THIS PRIME CAUSE OF ACTION.

Their emotions and their conduct centre in the love of CHRIST. It is a diffusive energy, pervading the whole man, and giving a distinctive tone to all his thoughts and all his feelings; so that, contrasted with a stranger to this vital efficacy, there is discovered to us a *new man.* In the expressive language of our Homilies,† "Such is the power of the HOLY GHOST to regenerate men, and as it were bring them forth anew, that they shall be nothing like the men they were before."

---

* The characteristic views and feelings of the faithful, are expressed with a peculiarly hallowed glow of language, in our Church's formulary for THE COMMUNION, — more especially in *the Invocation.*

† HOM. XXVII. Part I.

The earthly, selfish, and debasing principle gives place to higher, holier affections. As in the attenuated arteries of our corporeal frame, so also in the vital current of our spiritual nature, there is to be felt a pulse without, that corresponds with the internal movement. Just as the renewed heart beats, so is the response given, in every thought, and word, and action of the believer.

By inducing an unreserved self-dedication to the LORD that bought us, the Gospel motive operates with so entire a moral influence, that it has power literally to transform men's hearts, from sin to holiness, — from enmity against GOD to a supreme love of GOD. And it is also destined, in its final triumph, to bring to JESUS everlasting glory, in the salvation of a multitude which no man can number.

The contemplation of CHRIST's love, leads to the initial act of faith, — a heartfelt conviction, that as he died for all, all must have perished but for his atonement. And as he redeemed us from our sins, it was expressly, that *we should not live unto ourselves, but to the glory of his name.*

In our text, the Apostle says, The love of CHRIST CONSTRAINETH US.

There is a singular propriety in the word which he here employed.* Wherever it is used in Scripture, it conveys a meaning, which depicts some one of the characteristic influences of our faith. It describes, at one time, a pervading, powerful affection of the body or of the mind; as in the case of those "*taken* with divers diseases and torments," (Matt. iv. 24, συνεχομένους. See also Luke iv. 38; Acts xxviii. 8; xviii. 5,) and those "*taken* with great fear." (Luke viii. 37.) It is used also, to describe the multitude who "*thronged*" our divine Master, (Luke viii. 45,) and the armies that were to "*keep in*" Jerusalem on every side. (Luke xix. 43.) The same word is found also, where we read of the men, who, in the house of the High Priest, "*held* JESUS." (Luke xxii. 63.) It conveys, therefore, the idea of a pervading, powerful affection,

* The apostle's language is, Ἡ γὰρ ἀγάπη τοῦ Χριστοῦ συνέχει ἡμᾶς.

that sways the mind or body, not with a mere touch that is almost imperceptible, but by a grasp, which none can misapprehend, and from the power of which none can readily escape.

While our holy faith was in the freshness of its early bloom, the ancient records of the Church afford us striking illustrations of this Gospel power.

In the first ages, there were to be seen, animated with the spirit of an entire self-devotion, the Confessors and the Martyrs of our LORD, faithful in their most afflictive sufferings, — faithful, even unto death. And as successive eras open on our view, we may discover numerous and ample testimonies to the constraining influence of the Gospel on men's hearts and lives. For eighteen hundred years, it has continued to impart a moral impulse, to which no parallel is to be found on any page of the world's history. At all times, and in all countries, it has surpassed the spirit that has governed heroes, statesmen, and philosophers; and when once admitted into any bosom, it has subordinated to itself the faculties and affections of the whole soul.

In apostolic times, we see a man infuriate with rage, hurrying on the highway to Damascus, and breathing out threatening and slaughter against the disciples of the LORD. There is a spiritual change effected in him; and he is soon beheld a holy man of GOD, kneeling down at Miletus, in all the earnestness of an affecting prayer with souls whom, by his ministry, he has won for CHRIST. These are but two aspects of the same person. (Acts ix. 1, 2; xx. 36, 37, 38.) They are a triumphant exhibition of the Gospel's power.

It was this convert to the truth in JESUS, who, in his Second Epistle to the Church at Corinth, wrote our text. And if he became the very chief of the apostles, and labored more abundantly than they all, it was because he was more habitually and more effectually under the constraining influence of the love of CHRIST.

The great reason why we see so little of the POWER of the Gospel in our times, is our great dearth of Gospel MOTIVE.

If the hundreds of our sermons, every Lord's day, are productive of so little fruit, it is, in part at least, because we who

preach, and ye who hear, are too apt to aim at, or to look for, something more or something else than preaching CHRIST. Were St. Peter or St. Paul to come to earth and occupy our pulpits, in every word and action of the one would be at once heard the declaration "LORD, thou knowest that I love thee;" (John xxi. 15, 16, 17;) and every text, and every sermon of the other would announce, "I am determined not to know any thing among you, save JESUS CHRIST, and him crucified." 1 Cor. ii. 2.

If we depended less upon ourselves, and our ecclesiastical institutions, rites and ceremonies, and much more upon the power of the HOLY GHOST; if we, more importunately and more directly, asked for the devout prayers of our people, and if you, my brethren, prayed for us more frequently and more fervently than you do; if we more uniformly followed our exhortations and our appeals with practical and personal conversation; if we kept CHRIST more vividly before the souls intrusted to us; if we preached more, of sin and salvation, guilt and pardon, depravity and holiness, enmity against GOD, the absolute necessity of a change of heart, and of a transfer of the affections from self to Him who died for us that we might live to him; — a new and bright era would then soon open on the Church.

The first missionaries who traversed Germany, and France, and Western Europe, with such glorious success, — in all their teaching held up "CHRIST crucified," as the only means of our redemption from the wrath to come. And by the fervent preaching of this cardinal doctrine of salvation, their efforts were peculiarly and eminently blessed. The Moravians had long toiled in Greenland without visible success, until the incarnation and the sufferings of CHRIST became their theme. But from the hour that they told of the judgment-hall, and Gethsemane, and Calvary, their whole prospect brightened.* It was said also by the missionary Brainerd, "Happy expe-

* CRANTZ'S "History of Greenland," Vol. I., Book V., 6th year, § 2.—in the *Lond. ed.* of 1776, pp. 385–387. The narrative is very striking.

rience, as well as the word of GOD and the experience of CHRIST and his apostles, has taught *me*, that the very method of preaching, which is best suited to awaken in mankind a sense and lively apprehension of their depravity and misery in a *fallen state*, — to excite them earnestly to seek after a change of heart, so as to *fly for refuge* to free and sovereign grace in CHRIST as *the only hope set before them*, is likely to be most successful in the reformation of their *external conduct*. I have found that close addresses, and solemn applications of divine truth, to the conscience, strike at the root of all vice; while smooth and plausible harangues upon *moral virtues and external duties*, at best are like to do no more than lop off the *branches* of corruption, while the *root* of all vices remains still untouched."* And some also of the most faithful and successful preachers of our day, have recorded it as the result of their experience, that they labored ineffectually, until RECONCILIATION UNTO GOD, THROUGH CHRIST, became the *prominent* and *pervading* subject of their preaching.† It has been well observed, that "CHRIST crucified is GOD's grand ordinance."‡ By this, the kindreds of the earth are at last to be reclaimed from sin.

Had he so willed, our blessed LORD, after he had suffered, died and risen again, might in his own person have traversed the wide world, made the grand tour of nations, and with great power spread abroad a saving knowledge of his love. How glorious, O how glorious a picture might, by this means, have been displayed to the eye of sympathizing angels. But JESUS, in his own person, never passed beyond the limits of the land of Palestine. In our hands he left his work of missions. They were his parting words, before he ascended to the Father, "Go ye into all the world, and preach the Gospel to every creature." "Lo, I am with you always, even unto the end of the world." Mark xvi. 15; Matt. xxviii. 20.

---

* Jon. Edwards' "Memoirs of the Rev. DAVID BRAINERD:" Dwight's edition, 1832, p. 326.

† Dr. CHALMERS of Edinburgh is a *remarkable* instance of this. See the extracts from his "Address to the Inhabitants of the Parish of Kilmany," at the end of this Sermon.

‡ CECIL's Remains.

But how have we fulfilled the trust confided to us? Not even one fourth of the human family have yet heard the glad tidings of the Gospel. There are yet worlds of mind to be explored, — six hundred millions, in the wide realms of Asia, Africa, and the isles. But their conversion shall finally be effected, and effected by a faithful exhibition of the love of CHRIST. If he be lifted up, he will draw all men unto him. (John xii. 32.) The Gospel motive is indeed omnipotent.

In his glowing fervor, the Apostle felt the full import of his words, when he exclaimed, "I can do all things, through CHRIST which strengtheneth me." And one of the earliest missionaries on our continent, when he beheld the LORD'S work, amid all *his* difficulties, prospering in his hands, wrote that memorable adage, "Prayers and pains, through faith in CHRIST JESUS, can do any thing!"* There is none other such motive as the love of CHRIST: there is none other such moral power as the power of the Gospel. It is a simple principle, like that of the philosopher's lever, or like the silent impulse that now moves all worlds. Yet this simple principle is effecting upon earth a mighty revolution, that is transforming the whole family of man, and will continue thus to act, until all the kingdoms of this world become the kingdoms of our LORD and of his CHRIST. Every soul that loves the Lord JESUS in sincerity, can exult at the bright prospect, and exclaim, "Ride on, thou Most Mighty, conquering and to conquer: thy kingdom come; thy will be done." The more vivid our apprehensions of the love of CHRIST, the more energy will be imparted to our interest in his glory. A deep sense of pardon will beget a corresponding sentiment of love. Having much forgiven, the renewed soul will love much. As CHRIST died for all men, the sincere believer will desire that all men may come to a heartfelt, saving knowledge of redemption. True Christian charity cannot be circumscribed. It is as free as the Spirit that inspires it, — unrestrained, unbounded, and with no law, no limit, but the love of CHRIST.

* These were the words of ELIOT, at the end of his Indian Grammar. See Mather's Magnalia: Vol. I. Book III. Part III. Life of Eliot. *Hartf. ed.* 1820. p. 507.

All the appropriate themes of Gospel charity, are so many concentric circles around the follower of JESUS. But as, in primitive days, our divine Master and the earliest propagators of the Gospel, made cities and large towns the especial scene of their solicitudes; while we, as Episcopalians, are apostolic in our *origin*, let us aim also to be apostolic in our *missionary zeal.*

THE PROPAGATION OF OUR FAITH IN CITIES, I would observe then, IS EMPHATICALLY APOSTOLIC.

It was to populous communities, that our LORD devoted his chief labors. In Jerusalem, Capernaum, Chorazin and Bethsaida, most of his mighty works were done. In his first directions to the twelve, and to the seventy, he spake, in a particular manner, of their entering into cities; and when persecuted in one city, they were to betake themselves to another, until they had gone over the cities of Israel. The apostles also, we find, spent their most powerful efforts, amid the dense population of such cities as Jerusalem, and Antioch, and Iconium, and Rome, and Ephesus, and Philippi, and Corinth, and Athens.

Great cities, moreover, have at all times been the great source and centre of ungodliness, — as Nineveh, and Babylon, and Jerusalem in ancient days, and now Paris, London, and our metropolis of the new world. As the followers of CHRIST, you do well, my brethren, to make our city your chief missionary care. As earthly conquerors send their embattled legions and array their armament against the enemy's stronghold, it is wise in *you*, as the children of light, to concentrate against the citadel of the spiritual enemy the chief weapons of your warfare.

We cannot discern, as yet, the actual dimensions of the object contemplated in our City-Mission, or catch a glimpse of its numerous Protean forms; as at one time it exhibits the daring front of blasphemy and atheism, and at another the meek aspect of humble piety; now the vacant gaze of gross ignorance, and now the haggard look of want. Yes, and beside these, there is a mixed multitude, of every age and every variety of character; the stranger, and the widow, and the

fatherless, and many youth without a spiritual friend, who all appeal to us, and earnestly implore our efforts in their behalf. Among this multitude are literally thousands, who are as unacquainted with the Gospel, as the wild man of the woods, or the idolater of Asia;—and the only sound they hear, associated with our faith, is the sound of our church bells. All these are viewed by our Mission, not as a mass of mere suffering humanity, but as a mass of moral depravation, a wide waste of mind.

And who shall think of penetrating this array of ignorance and profligacy? Who shall go forth against this fearful adversary of CHRIST's cause. And who shall undertake to gather to the Gospel fold these *sheep scattered abroad without a shepherd?* We say, A single man of GOD may undertake this. A single man, my friends, — our first missionary,* has actually ventured to begin the arduous work. He has gone into the strong-holds of the enemies of righteousness, with none other weapon but the sword of the Spirit. He has explored the wide region, — solitary, single-handed. And as one who in some measure knows what have actually been his cares, and self-denials, and laborious services, I can bless GOD, that there hath been among the people *such* a herald of the truth. In the name of the Lord JESUS CHRIST, he has held forth the cardinal doctrine of reconciliation; and, by GOD's grace, he has called into active exercise the Gospel motive; so that the eyes of many have been opened, by his means, to discern the love of JESUS, and to feel the power of the Gospel in their hearts and lives.

More than once, like the ancient messengers, (Numb. xiii. 17–30,) returned from searching the land, he has, before the elders and all the congregation, reported to us the observations which he has made there; not dwelling on the gigantic discouragements that have encountered him, but exhibiting to our eyes some precious fruits which he has gathered, — a delightful evidence, that the conquest which we contemplate is richly

* The Rev. Benjamin C. Cutler.

worthy of our toil, and that the fields before us are white already to harvest. His words to us are always cheering words, like the words of Caleb in old time. And as the LORD then recompensed *him* for his fidelity, may He give to our missionary also, just such a reward, — the comfort of beholding the great conquest in good part achieved, and of enjoying finally a rich inheritance in that rest which remaineth to the people of GOD!

Within a few weeks past, we have sent forth our second missionary,* into the north-eastern district of our city. And though we cannot, for a time at least, expect from him an account of what, by GOD's help, he may accomplish, we have *good reason* to anticipate, that *his* pious labors also will be blessed, and that by *his* efforts the LORD will add daily to the Church such as shall be saved.

From the lofty cupola in the centre of our city, the appointed watchman of the night looks around him on the thousands who are merged in sleep. And with a loud voice he cries, "All's well!" for amid this darkness he hears and sees nothing to awaken his alarm. But to the eye of one who watches for men's souls, there is discovered a far different scene on every side, — a scene of moral death and spiritual desolation. Here are the abandoned and the profligate, in every street, and every lane, and every avenue, all enmity against GOD; and multitudes, by no means less in danger of eternal death, — great multitudes, who are deluded by the self-contradictory supposition, that they may be *saved without a Saviour*, that

"An *honest* man 's the noblest work of GOD,"

that is, to fulfil the duties of one's station to the approbation of our fellow-men, with or without regard to *Gospel motives*, —

"Act well your part, there all the honor lies;"

multitudes, living thus without an interest in JESUS, and dying without the transforming power of the Gospel on their hearts, and entering into the world of spirits to receive their doom, without the love of CHRIST *through whom alone we may obtain salvation!*

---

* The Rev. Lot Jones

At such a scene, our Society holds every man of GOD committed, to come up to the help of the LORD. It holds every one who loves the Lord JESUS in sincerity committed, to show, both by his words and actions, that he is on the LORD's side. Our work demands your personal services, my friends, or at least your liberal and frequent bounty, — never thinking a mere pittance an acceptable offering to such a cause as this.

In the bright gospel day that is now rising on the world with all its radiance, oh how imperfect will our best efforts seem! How insincere, we of the ministry! How insincere, ye also who profess and call yourselves the people of the LORD! Within a century from the present time, could we revisit our world, and read the received rule of duty at that period of the Church, we shall be overwhelmed with humiliation, that we loved CHRIST so little, in return for his boundless love to us!

But while we live, and while we may labor in his cause, let us be at least guided by his Gospel, in the few and feeble efforts which we make.

1. *Let the motive and the power of the Gospel, first and chiefly, be apparent, in our* SELECTION OF APPROPRIATE MISSIONARIES.

Let us not, as we would cherish our cause, choose men of second or third rate qualifications; but able, faithful heralds of the cross, fully competent to make known the message of CHRIST's love. By no means would I have them gather for the sanctuary choice fruits of classical and polite learning, the enticing words of man's wisdom; but acceptable words in GOD's sight, — their subjects, their embellishments, their whole drapery of thought, their very manner in the pulpit, all attesting that they are supremely actuated by the love of CHRIST, — and their teaching, as they negotiate between GOD and men, being accompanied with the demonstration of the SPIRIT and of power. The LORD, who is in his holy temple, does not delight in such as here unfold, no matter with how great ability, the encyclopedia of literature, science and the arts; but he gives the witness of his SPIRIT to the preaching of such, and of such only, as set forth CHRIST crucified, and exhibit, with all simplicity

and godly sincerity, THE GREAT TRUTHS OF OUR REDEMPTION, IMBODIED IN THE LOVE OF CHRIST.

Rich men, unless guided by the Gospel motive, will always exercise the privilege of choosing to themselves teachers who may regale their taste; but we, my friends of the City-Mission, should ever take good heed that the poor, who are in a peculiar manner committed unto us, should have *the Gospel* preached to them. We may indeed find no one qualified for our arduous work, in all respects. But in whatever else he may be deficient, let him be at least an effective preacher of the Gospel.

Among the causes why our public ministrations fail of due effect, it is not one of the least prominent, that our sermons are too often hastily prepared, amid the distractions and the perplexities of other duties. On this account, the office of a Free-Preacher and that of a City-Missionary, are in a great measure incompatible. It may well claim your serious consideration, whether the one should not be allowed to make the *pulpit* his chief sphere, and the other spend his strength, almost exclusively, in dispensing our alms, in breaking the bread of life from house to house, and in visiting with our benefits a multitude, in recesses that have not yet been explored, — a multitude whom we cannot hope to see within these walls, until their temporal and spiritual condition shall first be meliorated by some Gospel guide, who will go to them, and, implanting in their minds the Gospel motive, by the power of the Gospel compel them to come in.

But to whatever duties you may call them, — "Brethren, look ye out among you men of honest report, full of the HOLY GHOST and wisdom, whom we may appoint over this business." (Acts vi. 3.) And let each ever bear in mind the character of the apostle of the LORD who penned our text, and who, in the capital of Syria, and in the capital of Pisidia, in the chief city of all Asia Minor, and in the chief city of Achaia, in the pride of Greece and in the emporium of the Western Empire, — by his toils in many a metropolis, by his faithful, powerful preaching of CHRIST crucified, and by the abundant success of his

indefatigable labors, was the first, and is the best, model of a City-Missionary.

2. In all your deliberations, *let the love of* Christ *have free course, as your great motive.*

Our mission, my friends, has been popular, from its commencement. It has enlisted in its service not a few, who have been willing to spend and to be spent. It has won the hearty commendation of wise men after the flesh; for, to reclaim the ignorant, and feed the hungry, and wipe away the tear of human sorrow, are approved by many, who have no higher aim, than to relieve temporal distress. But *our* charity, we should remember, is not mere secular benevolence.

It becomes us, my mission friends, to look steadily at our object. In all the exercise of our kindness to our fellow-men, let us carry with us this great truth: that we do nothing, *as* God *hath willed and commanded it to be done,** unless we extend some influence of the Gospel to the heart of every one whom we profess to serve. Let us relieve the suffering, and let us instruct the ignorant; but let it ever be our heart's desire and prayer, "that they may be saved." For every one of them Christ died; and then only shall we have labored with effect, when we have taught them to love Christ unto the saving of their souls.

Hitherto, the spirit of the Gospel has prevailed throughout our mission. It is well, that all the meetings of our Society, and of our Managers, and of all our Committees, have *begun and closed with prayer.* It is well, that our missionary work has been done so much in a missionary way. The love of Christ has constrained the *conductors* and the *teachers* of our schools. To win souls is manifestly made their object. For this, they profess to teach their lambs of Christ's fold; not impelled by the philanthropy of novelists and poets, but by the motive of the Gospel. On this account, there are already in our schools some children of the very poorest of the poor, who have here imbibed a saving knowledge of redemption. A hallowed in-

* The 13th of our 39 Articles of Religion, inculcates the Gospel motive, in very strong terms.

fluence has issued from our missionary cause upon the *Managers* and the *Committees* of the Society. While occupied in conferring spiritual benefits on others, we have ourselves become partakers of the same gifts of grace. Some have here first caught the true spirit of missions. Some have here first made sacrifices for CHRIST's sake, and here first felt their hearts burn within them, as they have talked of JESUS by the way. And the thought may well come, with power, to the conscience of every one of us, Let me beware lest, providing for the salvation of others, I may myself be a cast-away!

To all of you, my hearers, who have an interest in our good work, I would say, Come hither on the Lord's day, an hour before the stated time of public service.

Repair first to our INFANT SCHOOL, well managed and altogether supported by its pious and efficient Ladies' Board of Visiters: see on its register four hundred and seventy names; and hear the heaven-born accents of those little children, out of whose mouth proceed *songs of praise to Him who hath redeemed them.* Then go to the apartment occupied by our SUNDAY SCHOOL, with its register exhibiting five hundred and fifty names; then, into the room where our ADULT CLASSES are assembled; then again to our LIBRARY AND READING ROOM: and learn something of the detail of our work of love. Amid the animating associations that must be awakened by the scene, O then think of being workers together with GOD, in effecting all these various operations, that are here reclaiming souls, which shall be washed, and sanctified, and justified, in the name of the Lord JESUS CHRIST, and by the SPIRIT of our GOD. And as the hour of public worship then draws nigh, come into our sanctuary. See here the mixed congregation in our FREE CHURCH; not the very poor alone, but here and there the members of some family who once saw better days; here an aged widow, and there one reclaimed from wretchedness and sitting in his right mind at the feet of JESUS. See this stranger, and that young man and young woman, who have repaired to our mart of business, to obtain an honest occupation or acquire the knowledge of a trade. And beside these, you may meet

with some adults who were once children in our Sunday Schools, and were there taught to love our sanctuary privileges, so that they now value our Free Church as a most precious gift.

And as you see and hear all these, responding with their glow of earnestness in the devotions of our liturgy, then listen, with their marked attention, to the simple but effective preaching of the Gospel by the Missionary whom GOD has given them. Reflect, that the same GOD of grace has so poured out his blessing on this station, that, during the year, thirty-seven persons have been added to the communion, who have for the first time commemorated the sacrifice of the death of CHRIST, and the benefits which we receive thereby; that several teachers have been here brought to CHRIST; that some have been led to give themselves to the ministry; and that many, who have few of the good things of this life for their consolation, have found here a far greater luxury in the Gospel preached to them. Then learn that all our arrangements at this station are complete, — the poor provided with employment by our House of Industry; and, in our Daily and our Sunday Schools, at our stated Thursday Evening Lectures, and at our three services every Lord's day, — infants, youth, adults, instructed in the way of righteousness, built up in our most holy faith, and fitted and prepared for heaven, as the ransomed people of the LORD.

O then lay your hand upon your heart, and ask, each for himself, What have I contributed to these results? Am I not bound in duty, to do more for CHRIST than I have done, by winning for him some of the many destitute, not on a remote continent or island, but within the very circle of my daily walks?

GOD touch your hearts, my brethren, with the love of CHRIST, that you may give freely to our good work. GOD open to us the windows of heaven, and shower on us the influences of his Spirit, that our city may become the Zion of the LORD, and, like those ancient cities where the first outpourings of the HOLY GHOST converted multitudes, be a type of that city which cometh down out of heaven from our GOD. (Rev. iii. 12.)

When your bodies, brethren, shall be sleeping in the dust, and your souls occupied amid those wonders of the spiritual world

that are yet unrevealed, even then our successors in the City-Mission, (oh delightful thought!) may be still publishing the Gospel, and still winning souls.

The love of CHRIST constrain you now to honor him, by laying at his feet your treasures. In all you do, in all you give, be your motive, and your rich recompense, the love of CHRIST. And finally, be it your joy, with all the company of heaven, to laud and magnify his glorious name, evermore praising him, and saying, WORTHY IS THE LAMB THAT WAS SLAIN, TO RECEIVE POWER, AND RICHES, AND WISDOM, AND STRENGTH, AND HONOR, AND GLORY, AND BLESSING.

NEW-YORK PROTESTANT EPISCOPAL CITY-MISSION.

IN April, 1833, there were two STATIONS occupied by two Missionaries, the Rev. Benjamin C. Cutler, and the Rev. Lot Jones. The average number of attendants at the *Mission-Church of the Holy Evangelists*, in Vandewater-street, was about 700, and the communicants 106. At a room in North-street, near which it has been proposed to erect the *Mission Church of the Epiphany*, the attendants were about 200, and the communicants 30.

There were three MISSION SUNDAY SCHOOLS: No. 1, in Vandewater-street, with 31 teachers, and 493 scholars; No. 2, in Ridge-street, with 10 teachers, and 97 scholars; No. 3, in North-street, with 19 teachers, and 98 scholars, — in all, 60 teachers and 688 scholars. A DAILY INFANT SCHOOL, in Vandewater-street, under the superintendence of the Ladies' Board of Visiters, and conducted by two teachers, contained 476 names of children on its register, and recorded an average attendance of 160.

At the first STATION LIBRARY, connected with the Mission-Church of the Holy Evangelists, the exchange of books, during the quarter which ended in March, was 4842, and the number of accounts 308. From the beginning of January to the close of March, there were 112 women furnished with work, who made 759 garments. A large number of men also were provided with employment.

The Journals of the Missionaries contain accounts of cases, calculated to set forth, in a very interesting manner, the true nature of the Mission, its importance in our community, and the blessed fruits, which, by the grace of GOD, it has already yielded.

[NOTE to page 100.]

DR. CHALMERS, OF EDINBURGH, ON PREACHING CHRIST.

Extracted from his Address to the Inhabitants of the Parish of Kilmany.

"AND here I cannot but record the effect of an actual though undesigned experiment, which I prosecuted for upward of twelve years among you. For the greater part of that time, I could expatiate on the meanness of dishonesty, on the villany of falsehood, on the despicable arts of calumny, — in a word, upon all those deformities of character, which awaken the natural indignation of the human heart against the pests and the disturbers of human society. Now could I, upon the strength of these warm expostulations, have got the thief to give up his stealing, and the evil speaker his censoriousness, and the liar his deviations from truth, I should have felt all the repose of one who had gotten his ultimate object. *It never occurred to me, that all this might have been done, and yet every soul of every hearer have remained in full alienation from* GOD; and that even could I have established in the bosom of one who stole, such a principle of abhorrence at the meanness of dishonesty, that he was prevailed upon to steal no more, he might still have retained a heart as completely unturned to GOD, and as totally unpossessed by a principle of love to Him, as before. In a word, though I might have made him a more upright and honorable man, I might have left him as destitute of the essence of religious principle as ever.

"But the interesting fact is, that during the whole of that period in which I made no attempt against the natural enmity of the mind to GOD, while I was inattentive to the way in which this enmity is dissolved, even by the free offer on the one hand, and the believing acceptance, on the other, of the Gospel salvation; while CHRIST, through whose blood the sinner, who by nature stands afar off, is brought near to the heavenly Lawgiver whom he has offended, was scarcely ever spoken of, or spoken of in such a way, as stripped him of all the importance of his character and his offices, even at this time I certainly did press the reformation of honor, and truth, and integrity among my people; but I never once heard of any such reformations having been

effected among them. If there was any thing at all brought about in this way, it was more than I ever got any account of. I am not sensible, that all the vehemence with which I urged the virtues and the proprieties of social life, had the weight of a feather on the moral habits of my parishioners.

"And *it was not till I got impressed by the utter alienation of the heart in all its desires and affections from* GOD; *it was not till reconciliation to Him became the distinct and prominent object of my ministerial exertions;* it was not till I took the scriptural way of laying the method of reconciliation before them; it was not till the free offer of forgiveness through the blood of CHRIST was urged upon their acceptance, and the HOLY SPIRIT given through the channel of CHRIST's mediatorship to all who ask him, was set before them as the unceasing object of their dependence and their prayers; *it was not, in one word, till the contemplations of my people were turned to these great and essential elements in the business of a soul providing for its interest with* GOD *and the concerns of its eternity, that I ever heard of any of those subordinate reformations* which I aforetime made the earnest and the zealous, but I am afraid at the same time the ultimate object of my earlier ministrations.

"You have at least taught me, that *to preach* CHRIST *is the only effective way of preaching morality in all its branches;* and out of your humble cottages have I gathered a lesson, which I pray GOD I may be enabled to carry with all its simplicity into a wider theatre, and to bring with all the power of its subduing efficacy upon the vices of a more crowded population."

"May the very GOD of peace sanctify you wholly! May he shed abroad his love in your hearts! And may the SPIRIT, *which I call on you to pray for in the faith of Him who is intrusted with the dispensation of it,* impel you to all diligence, that you may be found of Him, at his coming, without spot, and blameless!"